the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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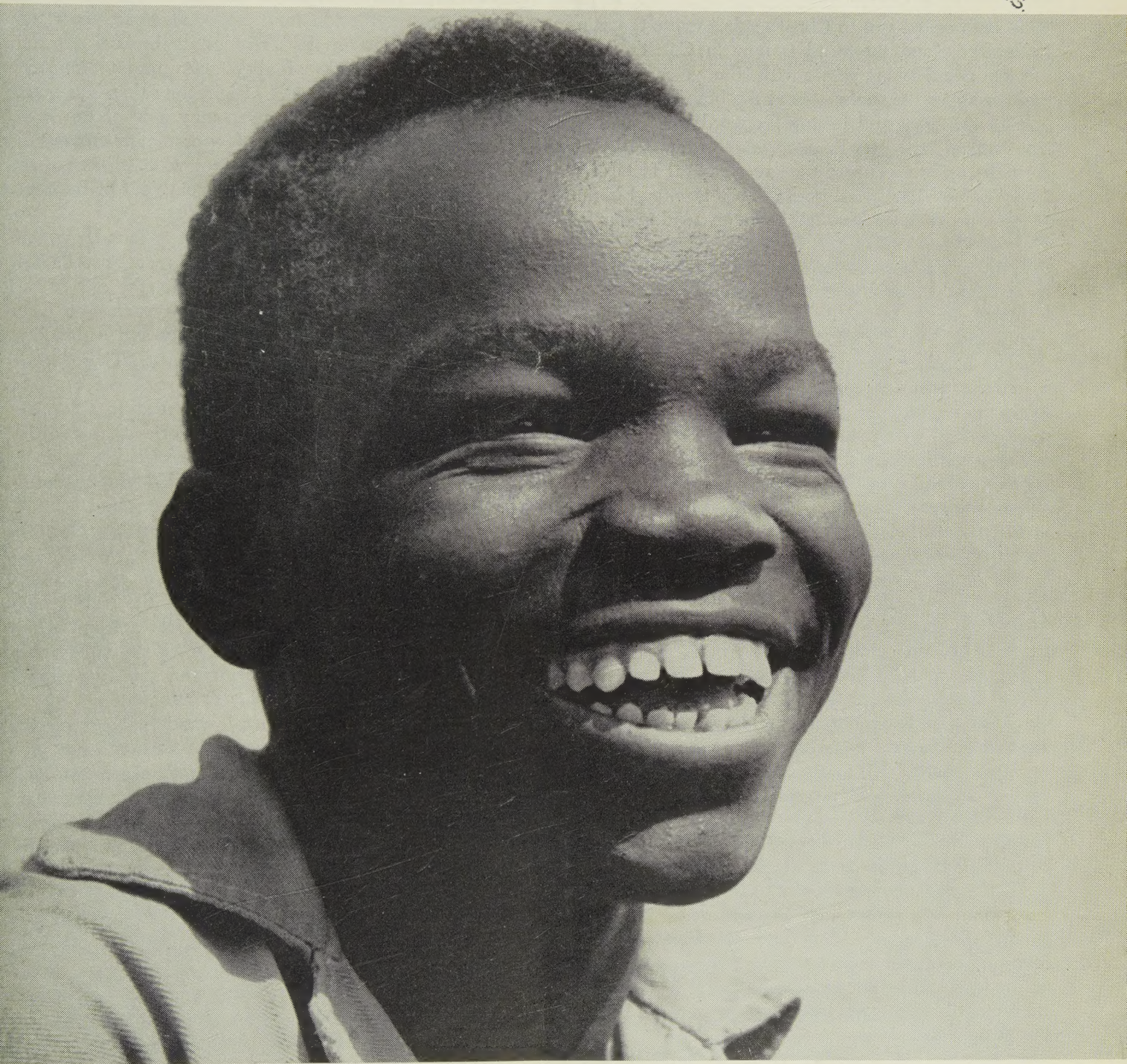

NGTON – THREE LIONS

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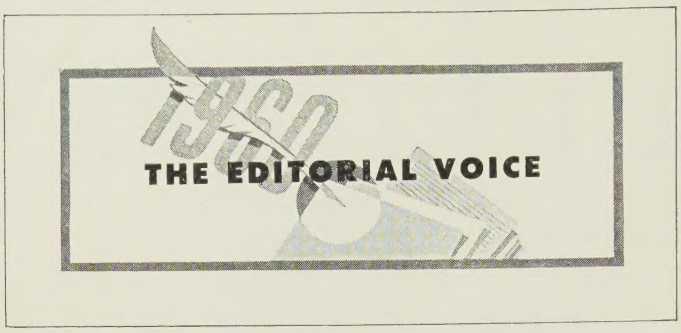

THE WIND IN OUR FACE

"God hath called you to Christ's side," wrote the saintly Rutherford, "and the wind is now in Christ's face in this land; and seeing ye are with Him, ye cannot expect the lee-side or the sunny side of the brae."

With that beautiful feeling for words that characterized Samuel Rutherford's most casual utterance he here crystallizes for us one of the great radical facts of the Christian life. The wind is in Christ's face, and because we go with Him we too shall have the wind in our face. We should not expect less.

The yearning for the sunny side of the brae is natural enough, and for such sensitive creatures as we are it is, I suppose, quite excusable. No one enjoys walking into a cold wind. Yet the church has had to march with the wind in her face through the long centuries.

In our eagerness to make converts I am afraid we have lately been guilty of using the technique of modern salesmanship, which is of course to present only the desirable qualities in a product and ignore the rest. We go to men and offer them a cozy home on the sunny side of the brae. If they will but accept Christ He will give them peace of mind, solve their problems, prosper their business, protect their families and keep them happy all day long. They believe us and come, and the first cold wind sends them shivering to some counselor to find out what has gone wrong; and that is the last we hear of many of them.

The teachings of Christ reveal Him to be a realist in the finest meaning of that word. Nowhere in the Gospels do we find anything visionary or overoptimistic. He told His hearers the whole truth and let them make up their minds. He might grieve over the retreating form of an inquirer who could not face up to the truth, but He never ran after him to try to win him with rosy promises. He would have men follow Him, knowing the cost, or He would let them go their ways.

All this is but to say that Christ is honest. We can trust Him. He knows that He will never be popular among the sons of Adam and He knows that His followers need not expect to be. The wind that blows in His face will be felt by all who travel with Him, and we are not intellectually honest when we try to hide that fact from them.

By offering our hearers a sweetness-and-light gospel and promising every taker a place on the sunny side of the brae, we not only cruelly deceive them, we guarantee also a high casualty rate among the converts won on such terms. On certain foreign fields the expression "rice Christians" has been coined to describe those who adopt Christianity for profit. The experienced missionary knows that the convert that must pay a heavy price for his faith in Christ is the one that will persevere to the end. He begins with the wind in his face, and should the storm grow in strength he will not turn back for he has been conditioned to endure it.

By playing down the cost of discipleship we are producing rice Christians by the tens of thousands right here on the North American continent. Old-timers will remember the Florida land boom of some years ago when a few unscrupulous real estate brokers got rich by selling big chunks of alligator swamp to innocent Northerners at fancy prices. Right now there's a boom in religious real estate on the sunny side of the brae. Thousands are investing and a few promoters are getting rich; but when the public finds out what it has bought some of those same promoters are going out of business. And it can't happen too soon.

What has Christ to offer to us that is sound, genuine and desirable? He offers forgiveness of sins, inward cleansing, peace with God, eternal life, the gift of the Holy Spirit, victory over temptation, resurrection from the dead, a glorified body, immortality and a dwelling place in the house of the Lord forever. These are a few benefits that come to us as a result of faith in Christ and total committal to Him. Add to these the expanding wonders and increasing glories that shall be ours through the long, long reaches of eternity, and we get an imperfect idea of what Paul called "the unsearchable riches of Christ."

To accept the call of Christ changes the returning sinner indeed, but it does not change the world. The wind still blows toward hell and the man who is walking in the opposite direction will have the wind in his face. And we had better take this into account when we ponder on spiritual things. If the unsearchable riches of Christ are not worth suffering for, then we should know it now and cease to play at religion.

When the rich young ruler learned the cost of discipleship he went away sorrowing. He could not give up the sunny side of the brae. But thanks be to God, there are some in every age who refuse to go back. The Acts of the Apostles is the story of men and women who turned their faces into the stiff wind of persecution and loss and followed the Lamb whithersoever He went. They knew that the world hated Christ without a cause and hated them for His sake; but for the glory that was set before them they continued steadfastly on the way.

Perhaps the whole thing can be reduced to a simple matter of faith or unbelief. Faith sees afar the triumph of Christ and is willing to endure any hardship to share in it. Unbelief is not sure of anything except that it hates the wind and loves the sunny side of the brae. Every man will have to decide for himself whether or not he can afford the terrible luxury of unbelief.

The Christian worships Christ but glories in the cross

Only Christ Merits Our Glory

By REV. WILLIAM J. KRUTZA

IN the cross of Christ I glory."

In this line Sir John Bowring expresses the true place of the adoration of the Christian: the cross of Christ. One does not have to look far into the church of Jesus Christ to see that this is not the normal practice. It would only be hoped that we as Christians would glory in the cross of Christ alone.

Many people are glorying in their personal and church attainments. They adore the records of their local church or of their denomination. They polish and publish statistics of the past years and months and weeks. They enjoy comparing statistic with statistic, hoping to boast of their good record or to justify their poor showing.

Keeping records has always been of great value in the understanding of successes and failures, in our extension and withdrawal, in our spirituality or carnality; but when we boast of them or glory in them they diminish in significance and become a liability.

Many church people glory in their methods. They are very proud that they possess new equipment, are well trained and use the latest techniques. The old methods have been replaced by "more scientific" procedures. These people will not stoop to use out-of-date materials or practices. They look down upon those who have not yet "seen the light."

Modern methods have been a great asset in the propagation of the Word of God. They have been used to bring the gospel to many people formerly unreached. But when we become engrossed in our methods these very methods become our greatest handicap in the furtherance of the truth in Jesus Christ. To glory in our modern methods is to say we believe that the methods are as important as the message.

Many people are glorying in "name personalities"—people who talk about their past life more than about their present victories in Christ. Advertisements glorify the unregenerated life of the speaker. The gangster life or the theatrical life attracts attention, brings a large crowd and also has its effects upon the nightly offerings. Other people build up and almost worship evangelists, singers, preachers, missionaries, youth leaders or athletes.

It is wonderful to know that God is able to transform the most vile gangster or entertainer, but are not *all* conversions likewise miraculous? It is wonderful to hear that God is especially using a few men and women in specific ways to win lost men to Christ, but is not God also using every "common" servant in the same manner, only to a less publicized degree?

All these things are an evidence of our inward carnality. These things show the world, ourselves and our God that we have taken our eyes off the Christ of Calvary's wondrous cross and have centered them upon ourselves. The things that we have accomplished, the things we have practiced and the people that we enjoy have taken first place instead of the Saviour.

How much more could we glory if we gloried in the attainments, the methods of teaching and the personality of our Lord, Jesus Christ? Did He not accomplish more in three short years as He ministered among men than we will ever accomplish in a lifetime? Are not His methods of teaching the envy of even the greatest of the world's teachers? Is His personality not more attractive and graceful than that of any man today, regardless of his position among Christians? By focusing our attention upon the work of the cross we become intimately acquainted with the great and wonder-working Christ whose greatest miracle can be wrought in our hearts through the new birth. Let Him be thy glory.

Paul knew the secret was not to be found in looking upon men or the accomplishments of men. He told the churches throughout Galatia, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (6:14). While glorying in the cross he found a never-ending source of power, joy and victory. The cross colored his whole ministry. The cross brought conviction into the hearts of his hearers. It was his banner of victory over Satan. It was his source of rejoicing, for in the cross he found the power to meet whatever faced him in life.

The cross reveals the power and wisdom of God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18) and ". . . Christ the power of God, and the wisdom of God" (v. 24). In comparison to the

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wisdom of God in Christ all the wisdom of the world is foolishness. In comparison to the power of God all the efforts of the world are extreme weakness. God brings to nought the wisdom of the wise and the power of the mighty by revealing His wisdom and power in the Crucified.

Let us glory in the attainments of Christ and the cross. The miracles of Jesus are a constant source of joy, comfort, challenge and assurance. This same Jesus, through the cross, is able to work a mighty miracle in our lives. Jesus is working His greatest miracle today in the lives of sinful men—the new birth. He is changing men by His power.

Let us glory in the methods of Christ and the cross. Jesus never failed in His teaching plan. He made His message plain and understandable to the people. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). His greatest power to draw men to Himself is to be found in the cross. We cannot improve on His drawing power. It is a mockery to invent new methods rather than presenting the simple, forceful message of the cross.

Let us be "looking unto Jesus the author and finisher of our faith" (Heb. 12:2). In centering our attention and affection upon the Person of the cross we shall never be disappointed. Sooner or later our adoration of men wanes and even changes to distaste or disappointment. Christ becomes more wonderful as our fellowship deepens. He reveals His heart to individuals in loving understanding of their personality needs and desires.

In his statement to the Galatians Paul struck upon the heart of the present problem. If we are to place our fullest attention upon Christ and the cross and give all glory to God through Him, we too must come to the same realization as Paul. He said of Jesus: "By whom the world is crucified unto me, and I unto the world."

This is the crux of the problem. In order to center our attention and affection upon Christ and the cross, the world and self must become dead things. As long as the world is attractive to our souls we shall center our glorying in it. As long as self is not crucified we shall glory in our personal attainments, methods and character. The person who must find his entertainments in the world will not glory in the cross. The person who must find personal security in himself through realized ambitions in worldly positions or even in church positions is not glorying in the cross.

This death of the world to us and our death to the world are vitally linked to the death of Christ on the cross. This is an identification process. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). When this is a continuous living reality in our experience our lives become lives of victory. Then and only then do we desire to glory in nothing "save in the cross of our Lord Jesus Christ."

In the death to the world and to self we can rise to "walk in newness of life" (Rom. 6:4). The greatest hindrance to enjoyment of the Christian life and to effective work for Christ is removed. "For he that is dead is freed from sin" (Rom. 6:7).

We have every right to glory in the cross of Christ. We have no right to glory in anything outside of Himself. As we meet the conditions of glorying in the cross our hearts begin to overflow in praise. Let us be in the condition to bring praise to Him only and forever. ◆ ◆ ◆

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Stupendous Love of God Most High!

Stupendous love of God most High!
He comes to meet us from the sky
In mildest majesty;
Full of unutterable grace,
He calls the weary, burdened race,—
Come all for help to Me!

Tired with the greatness of my way,
From Him I would no longer stray,
But rest in Jesus have;
Weary of sin, from sin would cease,
Weary of mine own righteousness,
And stoop, myself to save.

Weary of passions unsubdued,
Weary of vows in vain renewed,
Of forms without the power,
Of prayers, and hopes, complaints, and groans,
My fainting soul in silence owns
I can hold out no more.

Mine utter helplessness I feel;
But Thou, who gav'st the feeble will,
The effectual grace supply:
Be Thou my Strength, my Light, my Way,
And bid my soul the call obey,
And to Thy bosom fly.

Fulfill Thine own intense desire,
And now into my heart inspire
The power of faith and love;
Then, Saviour, then to Thee I come,
And find on earth the life, the home,
The rest of saints above.

—Charles Wesley.

Of Temptation

No period of the Christian life is exempt from temptation. The temptations incident to the earlier stages are different from those incident to a later period and are to be resisted in a different manner.

Sometimes the temptations incident to the transition-state from mixed love to pure love are somewhat peculiar, being adapted to test whether we love God for Himself alone.

In the lower or mixed state the methods of resisting temptations are various. Sometimes the subject of these trials boldly faces them, and endeavors to overcome them by a direct resistance. Sometimes he turns and flees. But in the state of pure love, when the soul has become strong in the divine contemplation, it is the common rule laid down by religious writers that the soul should keep itself fixed upon God in the exercise of its holy love as at other times, as the most effectual way of resisting the temptation, which would naturally expend its efforts in vain upon a soul in that state.—Fénelon.

It is the mystic, inexplicable entrance of God's Word into the human heart that brings faith unto salvation

The Bible in the Church

By REV. GERALD E. McGRAW

AFTER Paul had planted the gospel in Thessalonica he remarked that certain residents of that city "received the word of God . . . not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

In this bewildering day of neo-orthodox wordplay and deceptive dialectic denials, it is important that every pastor adhere unswervingly to the Bible as God's own Word. I assume that all Alliance preachers do maintain hearty allegiance to the Scriptures and hold their divine origin and authority. That is as it should be. But each pastor should ask himself a further question, "What place has the Bible in my ministry?"

A man may be quite evangelical in his position regarding the Bible without elevating it to its proper place within the local church. What does an orthodox position profit if the Bible is used no more in the evangelical church than it is in the modernistic church?

When a pastor becomes jolted with the overpowering realization that it is the Word of God which transforms lives, his entire ministry will be electrified. He will possess a captivating zeal to drive God's very Word deep into the souls of his congregation.

People are literally "born again . . . by the word of God" (1 Pet. 1:23). Jesus prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17). "He sent his word, and healed them" (Psa. 107: 20).

A Catholic couple of my acquaintance have departed from the bondage of false religion and have entered the family of God this year through reading the Word. When they were recovering from injuries sustained in an accident the wife began to read their Roman Catholic Bible. As she read and shared her findings with her husband, both were led by the illumination of the Holy Spirit to genuine repentance.

Not by the registering of a decision for Christ nor by the saying of a prayer nor by the assuring word of a minister, but by the mystic inexplicable entrance of God's Word into the human heart does salvation occur. In response to repentance and faith God brings His own life into a human personality. "Of his own will begat he us with the word of truth" (James 1:18).

Since God's Word occupies such a vital place in the economy of grace, certainly it should be permitted its due prominence in the church. Happy is the congregation whose members have learned to carry their Bibles to the house of worship. To all who see him a Christian bears in this manner a silent testimony of the way to find God.

It has been said of a certain Protestant church in this community that everyone would stare in amazement if someone should bring his Bible to the worship service. Carrying Bibles to church should be the accepted practice in all churches. But naturally people will become careless about carrying their Bibles if they are given no opportunity to refer to them during the service. The discerning minister will encourage his audience to use their Bibles at church as well as at home.

It is sad that in some churches God's Word is seldom read. The responsive reading is always taken from the hymnbook, and the pastor reads or quotes only a short text before the sermon.

It is my conviction that a Scripture lesson ought to be read in every regular service. To encourage the listeners to follow the lesson in their own Bibles the speaker ought to allow sufficient time between his announcement of the reference and the commencement of his reading so that the youngest Christian present has opportunity to find the place. When the preacher launches into the lesson without a pause his congregation misses the first half of the reading while searching for it.

Since the pastor considers his Scripture lesson to be God's inspired message he ought never to read it carelessly. He should check beforehand on difficult pronunciations and should practice reading with vivid expression. How inconsistent it is to ponder carefully how to present our comments about the text and then read God's own message poorly. There is an art in congregational reading which should be cultivated.

To qualify as a message from God the sermon ought to be a Biblical sermon—whether expository, textual or topical. Much actual Scripture should be included. Dogmatic statements ought to be supported by citing the Biblical basis for them; otherwise it is better not to make them. Jesus taught with authority because His message was "Thus saith the Lord."

A pastor should be a teacher of the Word as well as a shepherd of the flock. Disconnected pep talks and flimsy exhortations do not suffice. By careful exposition of Scripture passages the faithful shepherd leads his people into the green pastures so that their appetites are whetted and their souls nourished. "Preach the word" (2 Tim. 4:2).

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The entire program of the church should have solid Bible teaching as its foundation. The prayer meeting should include a Bible study; the AYF should aim at getting the young people established in the Word; the Sunday school should be a Bible school. It was a satisfaction recently when a mother in the community told me, "We like your Sunday school because the children learn so much more of the Bible there than they learned where they previously attended."

Finally, at the altar of prayer or the inquiry room the Bible should be used to show seekers the source of spiritual help. It is disconcerting to see anyone attempting personal work without making use of the Bible. If salvation is received through the Word, let us put the Word into the hands of new converts. When Satan attacks them they will need more than the Christian worker's encouragements; they will need some definite assurance from God's Word —some passage on which they can stand and by which they can conquer. "Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14).

Since the Bible is God's Word it deserves the central place in the ministry of the man of God. Then it will be received as the Word of God. Then it will effectually work in believers (1 Thess. 2:13). Then we pastors can say with Jesus: "I have given them thy word" (John 17:14).

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Christ—The Wrathful Lamb

By PAULA BOGEN

"And (they) said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

IF we speak of the wrath of the Lion of the tribe of Judah, this is readily accepted, for a lion has plenty of fight in him. But when we mention the "wrath of the Lamb" it sounds like a paradox. Has a lamb ever been known to exhibit anger or fury?

Similarly a seeming contradiction appears in the Old Testament. Of Moses it was said, "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3). No doubt, meekness and patience were the outstanding characteristics of the man. But when Moses came down from Mount Sinai with the tables of stone containing the Ten Commandments and saw the children of Israel given over to idolatry, his fury was unbounded.

The fact that a person is meek does not mean he cannot be jealous for God's holy Name and may not rise with righteous indignation against those who would desecrate that which is sacred.

Christ was never angry because of accusations hurled at Him personally. It is true that He answered His accusers on various occasions, but His words were fraught with such unction and power that He did not need even to raise His voice.

But there is one occasion mentioned in the Gospels where the "Prophet like unto Moses" with holy indignation vent His wrath upon the religious sinners. "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise" (John 2:13-16). And lest someone dare to pass judgment and say, "What a vile temper," the following words were added: "And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

Jesus was hated while on earth because He denounced sin and hypocrisy. Down the centuries since, millions who prefer their sins to the salvation He freely offers have also hated Him. His name has been used in blasphemy so glibly and so frequently by some that, were they compelled to refrain, they would be at a loss for words.

Yet the door of grace is open. "Him that cometh to me I will in no wise cast out" (John 6:37). However, soon is coming a day when the Lamb of infinite patience shall return as the Furious Lamb to wreak vengeance upon His enemies, and to vindicate His holy Name. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

Why will people wail when they see Him? Does not God's Word tell us that He is coming as the Prince of Peace, to rule in righteousness upon the earth and to bring tranquillity to this troubled world? Will He not be welcomed gladly by all? Ah, no! For He is coming as Judge. The Lamb who had to endure the unjust judgment of men in Pilate's judgment hall is this time coming, not as the lowly Nazarene, but as the just and righteous Judge. His eyes, as a flame of fire, will pierce the innermost recesses of all unregenerate hearts. His verdict is final. The raucous laughter of those who preferred their worldly revelings to seeking the Lord will be

turned into bitter wailing at the appearing of the Wrathful Lamb.

The Lord Jesus is coming "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9). Woe unto those who stress only the love of the Lord and reject the solemn truth of His wrath and hatred against sin. Woe unto those who minimize the heinousness of sin and think the Lord will overlook it with a shrug of the shoulders. In the words of the prophet Isaiah, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (5:20, 21). For all such a fearful reckoning day lies ahead, except they repent.

Many who have ridiculed prayer will some day cry unto the mountains and rocks to fall upon them and hide them from the wrath of the Lamb —only to find that there will be no hiding place from His penetrating eyes. Their prayers will be sheer mockery then and will rebound unto their own wicked hearts. They will find to their sorrow and utter dismay that death does not end all nor even assuage their terror for a time; it is merely the gateway into endless punishment. They now scoff at the thought of a literal hell, but what a rude awakening to find that the place is real—most horribly real!

Before Christ returns as the Prince of Peace He is coming as the Warrior King. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. 19:11-16).

Those tender eyes which once wept at the grave of Lazarus; those eyes which once looked upon Peter with such compassion; those eyes which once wept over the city of Jerusalem —those eyes will one day blaze with fury against all the rebellious. The prophet Daniel referred to them as "lamps of fire" (10:6). Christ, the True Light who promised to all who believe, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12), will some day cast into outer darkness those who refuse to come to the light (14:6).

The picture in Revelation 19 is not of a weak, effeminate Christ, as many would try to portray Him. It is not Christ the great teacher or Christ the soft and loving friend who forgives even those who refuse to repent. He who once drank to the bitter dregs the cup of wine of the fierceness and wrath of Almighty God, will this time tread the winepress of the grapes of wrath and cause His enemies to drink. And He will make them drunk in His fury (Isa. 63:1-6).

He who was once pierced on Calvary's cross by the hand of man will come again, not to be the victim but to subdue the raging nations and to cut short His work in righteousness. Christ the Submissive Lamb endured patiently the ridicule of the Roman soldiers as they crudely placed a reed in His right hand and mockingly exclaimed, "Hail, King of the Jews!" (Matt. 27:29).

But the day is coming when the King of the Jews will return. At that time He will have in His hand not a reed, but a rod of iron to bring men and nations into submission to His sovereign will. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. . . . Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2). "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, . . . and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:1-4).

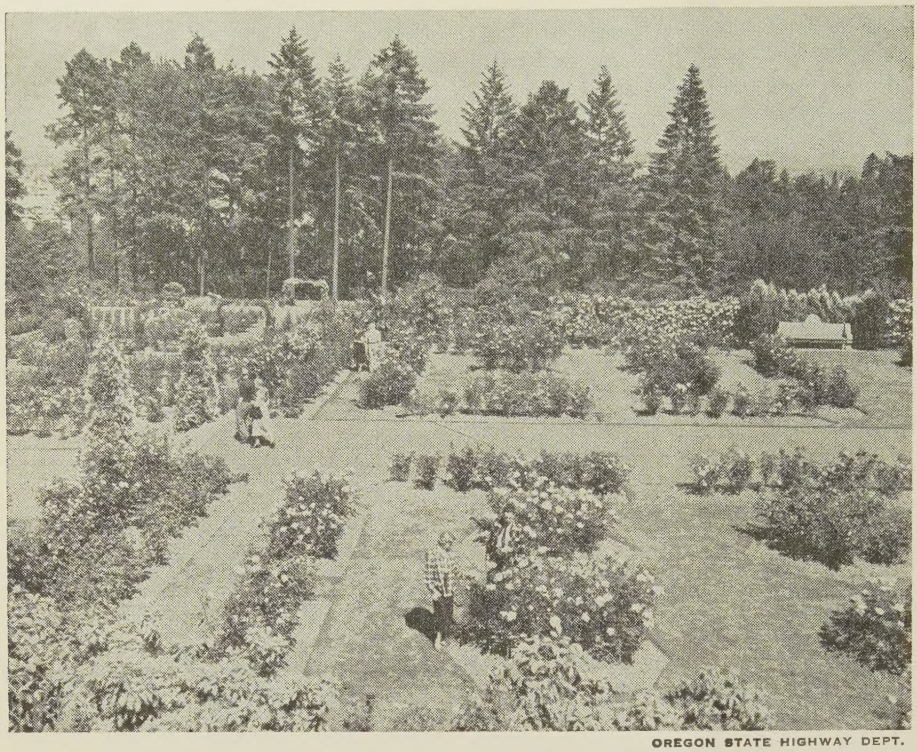
During His first advent Christ, as the Silent Lamb, held His peace despite all the vicious accusations hurled at Him. When He returns His very words will spell immediate death to the wicked. His breath will have more destructive force than the fiercest cyclones.

Does it not rejoice your heart to know that the Saviour is coming again (very soon, we believe)—this time as Sovereign to wield the royal scepter of righteousness, and to usher in that golden era of peace when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9)? All praise be forever to Him, our mighty King of kings and Lord of lords! ◆ ◆ ◆

Miss Bogen is a Hebrew Christian living in Essex Fells, N. J. She was saved in 1939 through the ministry of the Church of the Open Door in Los Angeles, and for the past ten years she has devoted full time to missionary work among Jewish people. She is the author of the book "Go Tell My People," an exhortation to Christians encouraging them to carry the gospel to Jews. This article is part of a book she has prepared for publication under the title "Behold the Lamb Supernal."

Our Cover

The bright-faced African lad on our cover represents the tens of thousands such young people in our fields in Africa: The Sudan-Upper Volta, the Ivory Coast, Republic of Guinea, Gabon and the Congo. And what the Spirit of God can do in the hearts of these young people is illustrated by the story of Rev. Yoeli Kuvuna, secretary of the Congo National Church and delegate to the General Council to be held in Portland, Ore., in May. Don't miss this interesting article on page 11.



OREGON STATE HIGHWAY DEPT.

The international rose test gardens at Portland, Ore., are world famous. The gardens attract many visitors to Washington Park, and are at their peak in June. Delegates attending the General Council (Portland, May 11-16) will enjoy these and other gardens in the city.

Special Features of the Council

Arrangements for the General Council which meets in Portland, Oregon, May 11-16, are complete and credentials have been sent to all official workers.

The General Council which met in Buffalo last year voted that each church in full affiliation with the Society is entitled to representation by the pastor and a second delegate, the lay delegate to be selected by the local executive committee. It is hoped that there will be a larger lay representation at the Councils in the future. Any member of The Christian and Missionary Alliance attending Council as a visitor may be admitted as a corresponding delegate by a two-thirds vote of Council. This, of course, does not carry the privilege of debate or ballot.

Visitors are cordially invited to attend the public services. Speakers at the Council this year are: Governor Mark Hatfield, who will address the Council at its opening session at 7:30 P. M. Wednesday, May 11; Dr. Edison Habegger, president of Cascade College, who will speak on Thursday and Friday afternoons at four o'clock; Rev. P. W. Reidhead, Thursday, May 12, at 7:30 P. M.; Dr. A. W. Tozer, Friday, May 13, at 7:30 P. M. Dr. Robert A. Cook will speak Saturday and Sunday evenings at 7:30, and Dr. H. L. Turner, will give his annual presidential message at 10:45 A. M. Sunday, May 15.

One of the outstanding services of the Council each year is the Sunday afternoon missionary service. Dr. R. R. Brown is in charge. This year's theme is "The Man of Macedonia—Today." A hundred missionaries will appear in costume for this event. There will also be a missionary exhibit in the Auditorium during the Council.

There will be no public services on Monday.

PRE-COUNCIL MEETINGS. Missionaries on furlough will meet in a special conference preceding Council in order to discuss problems of common interest. This conference will convene in The Alliance Church, N.E. Hancock and 39th Avenue, on May 9 and 10.

Youth leaders and others will be interested in the special AYF meeting in the Civic Auditorium at 1:30 P. M. on Wednesday, May 11. Rev. Weldon B. Blackford, National Youth Secretary, will direct this conference.

Other special features of the Council include the program of Simpson Bible College on Saturday evening preceding the address by Dr. Robert A. Cook, and the meeting of the Laymen's Crusade for Missionary Action (LCMA) on Saturday afternoon at 4:30.

All Council sessions and the public services will be held in the Civic Auditorium, 1520 S.W. Third Avenue.

Information concerning local arrangements may be secured from Dr. J. T. Zamrazil, 1814 N.E. 39th Avenue, Portland 12, Oregon.

Quotes from Our Contemporaries

In an ordination message reprinted in the *Christian Beacon*, JOHN V. GRIER KOONTZ, speaking to three young ministerial candidates, stated:

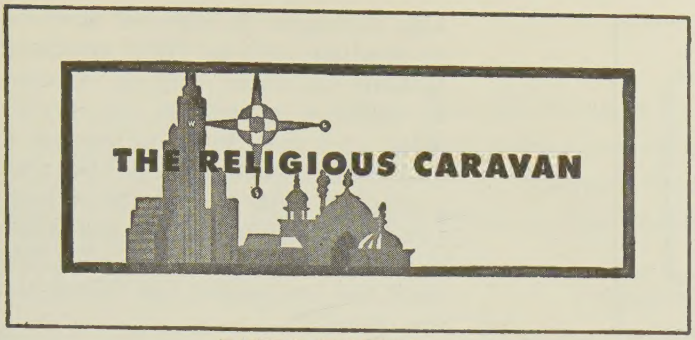
"You are not an entertainer. You are not a politician. You are not a religious commentator expressing your views with regard to the latest news. You are not even a lecturer stating the results of your research. Your textbook is the Bible, not the newspaper. You are a preacher of the Word of God. You are to preach Christ first, last and always."

Says LEONARD RAVENHILL in *Message of the Cross:*

"The Spirit-controlled tongue has no acid. The Spirit-controlled heart has no bitterness. The Spirit-controlled mind has no evil imaginations. The Spirit-controlled will lusteth not to envy. The Spirit-controlled affection knows no covetousness. May we be a living sacrifice, holy and acceptable unto God."

The average Christian's gospel light is not shining very brightly according to A. MORGAN DERHAM, writing in *The Life of Faith:*

"Speaking generally, it is a sad fact that Christians cut very little ice with those who are outside the fold; our impact on the world of men and women around us is negligible."



DAVID R. ENLOW, Reporter

AT HOME

NAE eyes Chicago meet: Outstanding leaders in many fields are on the program to address the 18th Annual Convention of the National Association of Evangelicals to be held April 26-29 in Chicago. Scheduled for messages during the convention are: Dr. Herbert S. Mekeel, NAE president; Dr. Clyde W. Taylor, Rev. Arthur F. Glasser, Dr. Fred G. Ferris, Dr. Vernon C. Grounds, Dr. Grady Wilson, Dr. Bob Pierce, Dr. Fred Swartz, Dr. Clarence W. Jones and Dr. Harold Street.

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Lutherans list "positions open" in welfare work: Lutheran health and welfare agencies have some "positions open"—for administrators, chaplains, social workers, medical doctors, nurses, therapists, clerical workers, maintenance personnel, house parents, cooks and aids.

●

Graham's Spanish-American Crusade planned: Office space has been rented to coördinate plans for an eight-day Spanish-American Crusade in New York City November 6-13. The bilingual crusade, patterned after Graham's 1957 New York Crusade, is being sponsored by the Protestant Council of the City of New York.

●

Christian nurses slate summer conference: The second summer conference of its kind for girls interested in nursing as a career has been planned by the Nurses Christian Fellowship division of the Inter-Varsity Christian Fellowship. Designed especially for girls who have completed their junior or senior year in high school or who are already in college, the Pre-Nursing Conference is scheduled for June 11-16 at Cedar Lake, Ind.

●

Holiness convention meets in Asheville: The reception of the Salvation Army as a member denomination will open the annual convention of the National Holiness Association April 19-21 in Asheville, N. C. The convention, built around a theme of "The Changeless Truth," will feature such speakers as Dr. Paul S. Rees, vice-president of World Vision; Col. Albert G. Pepper, Eastern Territory field secretary, Salvation Army, and Dr. J. C. McPheeters, president, Asbury Theological Seminary.

●

Jews 27 per cent of New York population: The Jewish population of New York City was put at 2,114,000 persons in a study released recently by the Federation of Jewish Philanthropies. Adherents of the Jewish faith now make up 27.1 per cent of the population of the city. The Jewish population in the New York area is estimated at half the total Jewish population of the United States.

ABROAD

Mennonites launch Russian broadcast: A Russian-language broadcast was recently launched by Mennonite Broadcasts, Inc., Harrisonburg, Va., with Dr. Ivan Magal, medical doctor and minister of the Mennonite Church, as speaker. "Golos Drooga" (The Voice of a Friend) is a fifteen-minute broadcast beamed to Europe and Russia from HCJB in Quito, Ecuador, S. A. This station regularly receives mail out of Iron Curtain countries from listeners to its several other Russian-language programs.

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Nigeria warns missionaries against interfering: Christian foreign missionaries must not meddle in political affairs of the Nigerian government, Prime Minister Alhaji Sir Ahmadu Bello has warned. He directed his remarks to the 1,200 missionaries in Northern Nigeria working in an area where 63 per cent of the population is Moslem.

PEOPLE

Dr. Joseph W. Schmidt, thirty-eight, died on Saturday, February 13, after nearly five years as president of Grace Bible Institute, Omaha, Nebr. Death was caused by a brain tumor.

●

Hymn writer dies: Rev. Thomas O. Chisholm, author of over 800 published hymns ("Great Is Thy Faithfulness," "Living for Jesus"), died in Ocean Grove, N. J., on March 2. He was ninety-three.

PEOPLE SAY

Dr. James D. Murch, of Washington, D. C., managing editor of *Christianity Today:* "Less than one-third of the world's population is Christian. Christianity is actually losing ground in its race to keep up percentagewise with the rapidly increasing population. Christian leaders are beginning to realize that in this atomic space age time is running out for the human race and that Christendom cannot any longer afford the luxury of division. . . ."

SIGNS OF THE TIMES

College students believe in God but—: A recent poll of 1,500 college students indicates that most college students believe in God but that they aren't prepared to do too much about it where church attendance is concerned. During a student luncheon commemorating the 11th anniversary of the College Church of the Associated Colleges, of Claremont, Calif., a report was presented which showed that 90 per cent of 1,500 college students polled indicated a belief in God and 65 per cent expressed belief in a God who is active in history; but 86 per cent of the students expressed the opinion that it is not necessary to attend church regularly to have an adequate religious life.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Are We Holding Our Gains?

During a recent conference tour we were forcefully reminded of a tragedy that has befallen many of our churches. Where are the young people? What about the lost generation? Why are we losing more teen-agers than any other age group? What are we doing to stem the tide?

Perhaps we are unaware of what has already happened. A statistic has been brought to our attention which we fear is all too true. Of all who are now enrolled in the Junior Departments of the Sunday schools of America, 89 per cent will not be found in any church after the age of eighteen. If it is true that we are holding only 11 per cent of our gains, is it not time that we did something about it?

We will readily agree that there is no pat answer to the problem. Certainly we cannot find an immediate solution to that which can only have its answer in much heart searching, in re-evaluation and in continuous effort all along the line. Just as good Sunday schools are never built in starts and spurts, so a strengthening of our emphasis on youth will take all that we can give to it in prayer, planning and consecrated effort.

As we consider the reasons for our losses, we discover that some of the following top the list: We have failed to bring our Juniors and teen-agers into an experience of a vital relationship to Jesus Christ as Lord of their lives. We have failed to win the parents of countless boys and girls who have come through the doors of our churches. Had we given them a Christian home, we would certainly have held many more. We have failed to challenge teen-agers with the kind of teaching that will make a difference in their lives. We have failed to integrate young people into the church and to educate them to their responsibility in the wider scope of Christian service.

Certainly one of our greatest weaknesses is that we have failed to challenge young people with something that is bigger than they are. Dr. Ted Engstrom, president of Youth for Christ, says, "I am convinced that more young people leave our Sunday schools and churches because they are not asked to do anything than for any other single reason." Young people want to discover an answer. They want to be involved in something that is both interesting and demanding. Why not give them a chance?

To give us a starting point, we have developed a campaign entitled "Build Youth in the Church." Each year in our Sunday school program we have two major campaigns. The fall campaign is an outreaching ministry to keep our Sunday schools growing. The spring effort has as its main purpose the strengthening of the teaching ministry of the Sunday school, particularly as it relates to the total church program.

This spring our objective is to acquaint teen-agers now in Sunday school with the total church program and to challenge them concerning their relationship to it.

The plan is developed around a six-week emphasis which includes programs for the opening assembly period in Sunday school—all requiring group participation on the part of the young people. This is not a program to be put on *by* adults *for* youth. This is a program which has as its key *youth participation and involvement.*

This is a program which should help teen-agers to discover answers to questions such as, "Why are there so many churches? Why do we have an Alliance church in our town? What do I have to do to become a member of this church? If I become a member, what is expected of me? Could I explain to a friend just what the doctrines of our church are? How can we interest our friends in our church?"

Since many of our churches have young people enrolled in Sunday school who don't attend the AYF, this campaign has as one of its goals "Every teen-ager enrolled in Sunday school attending AYF." To spark interest, we provide clever wallet cards and "CU" (See you) buttons which are built into the program to stimulate interest and participation.

The older folk have a part in the effort as well. Sometimes we are prone to criticize youth and to bemoan the conditions of our day. Instead, why not search out those who will stand *with* rather than *against* our youth and form a prayer cell?

Trust God together that these weeks will be a time when young people find God's will for their lives.

Memo to the Superintendent

Campaign dates: April 24-May 29.

Campaign tools:

1. Leader's Guide (containing instructions for programs).
2. Posters, "Build Youth in the Church."
3. Wallet cards for teen-agers.
4. "CU" (See you) buttons used with the wallet cards to encourage attendance at AYF.
5. Leader's badges — for ushers, superintendents and youth leaders.

A packet containing a Leader's Guide, two posters, twelve wallet cards, twelve CU buttons and two leader's badges will be sent to you for $2.00. Send your order to your District Sunday School Secretary or the National Sunday School Secretary, 260 West 44th St., New York 36, N. Y.

Witness Index Still Available

A limited number of copies of the Index to The Alliance Witness *(1959) are still available. This is a most valuable aid to missions group leaders, prayer bands and the missionary secretary in the Sunday school. Mimeographed, 51 pages; cost, $1.00. Write* The Alliance Witness, *260 West 44th St., New York 36, N. Y.*

"I believe God allowed me to grow up in a home where fetishes and witchcraft abounded. Through this He has used me to cause many to believe in Him and see the foolishness of fetishism. I could not begin to relate all of the testings and temptations which have beset my path since making my decision to follow Him. But the Word of God has been and is my strength until this day. I await the fulfillment of First Thessalonians 4:17." Pray for Pastor Yoeli as he ministers here.

Rev. Yoeli Kuvuna

Unrestrained by Heathen Custom

By MRS. D. E. WALBORN

Representing the Alliance churches in Congo, Tata Yoeli (Joel) Kuvuna will be a delegate to the General Council meeting in Portland, Oregon, May 11-16.

PASTOR Yoeli is a man of spare build who stands head and shoulders above others in an African crowd. He knows well the power of heathenism. His father was a high priest among witch doctors. "I believe God allowed me to grow up in a home where fetishes and witchcraft abounded," he declares. "Because of this I am able to speak from experience, persuading many others to see the folly of trusting in these things."

Pastor Yoeli is superintendent of the entire Kwimba district. That includes nineteen church centers. He serves six of these himself, together with the extension groups that are sponsored by each church. Pastor Yoeli is a member of a committee of twelve which acts as the governing body of the Congo church and he also serves as secretary of the conference. He and three others compose the board of elders, on whom rests the main responsibility for guiding the church.

Anyone meeting this man of God for the first time can scarcely visualize the circumstances that surrounded his early life. Always gentle in spirit, he nevertheless is fearless in facing opposition when he is convinced of the Lord's leading. He does not hesitate to retire from a prominent position when that best accomplishes the task at hand. Devoted as a pastor and diligent as a student of God's Word, he is a master of Bible exposition. By his friendliness he wins the coöperation of those with whom he works. This quality showed itself early in his ministry.

Ndingi area was the first assignment given the young Bible school graduate in 1929. At the start he was assistant to the pastor and in 1934 was ordained. Then he assumed full pastoral responsibilities. About that time he began to dream of a church building large enough to accommodate the great congregation that gathered at Ndingi. Even the missionaries hesitated to approve Tata Yoeli's magnificent dream at first. It appeared to them too fantastic for accomplishment. An arch such as he envisioned, an indoor baptistry, a rear balcony and a bell tower—how could anyone undertake construction of these features with minimal equipment and no training? The fact that these things had not been done before under such circumstances did not deter Pastor Yoeli.

After some years of planning the congregation actually began work on their building in 1948. When Tata Yoeli requested palm oil from each village to pay the cost of galvanized roofing and cement, the people responded with alacrity. Nimble feet began speeding through the forest and soon a veritable river of oil began flowing to Matadi and Boma. From these trading centers building materials were shipped upcountry. The pastor showed he had a gift for making people want to give and to work for the glory of God. Every sheet of roofing and every sack of cement had to be carried on the heads of eager helpers over the last eight miles to Ndingi.

Men worked for days making and then firing bricks. The women in the surrounding villages were each

assigned certain days to send in food for the workmen. The pigs, goats, cows and chickens consumed in those two years of work would have been enough for a good-sized ranch.

Today the fine edifice crowning the Ndingi hilltop stands as a monumental tribute to the ingenuity of an untrained architect. It is a credit to all who labored in its construction, and the blessing of having it is evident to all who worship there.

Born in 1909 at Kondi di Yanga, Yoeli was the ninth child of Luvala Kondi and Mama Pemba. The name Kuvuna or "Lie" was given him, for had not the spirits lied again now that Mama Pemba had borne a child? The villagers talking among themselves said the spirits would take this child too, as they had the other eight. The story had gone far and wide that Mama Pemba could not keep a child. She had given birth to eight children and the spirits had taken them each in turn to that land from which no one comes again. True, some had lived a few months, a few years, but at length they too had gone. Now here was this one—a lie indeed! Rather than put their hopes in a child who could not *be,* his parents wanted him to be known to all as a "lie."

Luvala Kondi had no charms with which to appease the spirits for his own family. Yet by that strange inconsistency which blinds heathen minds, people came from far and near to seek his wisdom and help. He prepared fetishes for every occasion—to protect them in their travels, to prosper their fields or to secure favor for their children. At a price he could furnish them with a curse that he claimed would destroy an enemy! Many were the witches that had died as a result of Luvala Kondi's potion cups. The poison was the final test—a witch who drank of it would die and the innocent would recover!

Two other children were later born into the hut which was occupied by Mama Pemba and Luvala Kondi. The evil spirits which had deprived her of eight children now seemed to have been appeased. Filemoni (now also a pastor) and Isamali, together with Asanati (daughter by another of Luvala's four wives) knew nothing but the darkness and fear of evil spirits, along with the hopeless worship of fetishes.

One morning as the children were playing together in the village, Mama Pemba came excitedly to call Yoeli and the others into the dark, smoke-filled mud hut. As she took them by the hand to hasten them toward the house, Yoeli realized there was something unusual in the fear that etched great furrows in her brow. Africans move slowly by custom and choice, so that speed always excites interest. The white man from the distant mission had come to town, said Mama Pemba, to carry off to his country across the water the women and children who might carelessly remain outside. It was a frightening thing to Pemba, but the terror that her eyes reflected kindled a great desire in Yoeli's heart to see that white man.

With the children well hidden from the missionary's view, Pemba was satisfied and went about her work of endlessly grating the spinachlike leaves of the manioc and stirring the palm oil *mwamba.* While she worked little eyes were glued to the cracks in the mud walls of the house and the children had their first view of a white man—Rev. C. F. Ave. When they were discovered they were severely rebuked by their mother and thoroughly washed by their father with water that had been made holy by the fetishes and hence was effective in counteracting the evil spirit of the white man.

Referring to this instance, Tata Yoeli often warns his audiences, "You parents beware that you are not a hindrance to your child's salvation. Listen to the story of my mother and you will understand this exhortation."

Another day a Christian couple came to Yoeli's village singing a strange song about God giving His Son for the sins of His people. They invited all who would to sit with them under the town roof to hear more songs and a most wonderful story. The boy Yoeli drank in every word, forgetting the punishment that was surely awaiting him for listening to those strange stories. His mother severely beat him and forbade him ever to go near those who preached about the white man's God again. It was only her death a short time later that set him free from this restriction. Yoeli's uncle, a catechist, then took him to Mboka in the Portuguese Congo. There he came in contact with a number of our missionaries and national workers and was able to hear the Word of God preached regularly, though he as yet made no decision to follow the Lord.

For one who had been steeped in witchcraft and fetishism, the light must penetrate deeply and slowly. In this state Yoeli returned to live with his father, who had now moved to the Nteni area near Ndingi. This village, like his birthplace near Yema, knew nothing but darkness and superstition, and Yoeli wept many a night in his hunger to hear again the Word of God. Under this pressure his heathen father requested that a catechist be sent to their town. Tata Isaki Mabengi, famous in the annals of the Congo Mission's history, was sent, and through his con-

The Ndingi church has over a thousand regular attendants

B. SEVERN

secrated ministry Yoeli was gloriously saved. The Scripture which finally found its mark in his heart was Revelation 21:8, where idolaters, workers of witchcraft (sorcerers) and all liars are directed to their eternal abode—the lake of fire. This, together with that ageless verse of God's love—John 3:16—was more than the lad could reject. "That night," he says, "my heart was full and I gave myself wholly to my Saviour, Jesus Christ. Ever since that time I *know* I have eternal life."

He then began the arduous task of learning to read God's Word. He applied himself zealously to this with one goal in mind—to teach others. Being the only Christian in the town, he was not baptized at once. Later his brother, Filemoni, was saved and together they were baptized in June, 1921.

Following this second milestone in his Christian life, twelve-year-old Yoeli hid three days in the forest to escape his father's wrath. Then Tata Isaki Mabengi went with him to explain matters to the father and to assuage his anger, for he had threatened to beat the boy unmercifully. "Your son has eaten the bread of God and drunk His water [partaken of the bread and wine of Communion] and now the life of God is in him," said Mabengi; and then he added this startling warning, "If you dare to give him meat to eat that has been caught in traps [strangled], or force him to drink liquor or bind fetishes upon him again, he will immediately swell up, burst open and melt before your eyes." Strong words these were and strange to Western ears, but they produced results with the old witch doctor who regarded his son a bit curiously for a while.

Having faithfully used his scant knowledge of reading and writing to teach other boys and girls, Yoeli's faithfulness was rewarded. He was given a regular class and a certificate granting him permission to conduct village prayer meetings.

Yoeli's tribe chose for his wife a woman many years his senior. But Mama Malata faithfully served the Lord until her death. Two of their three children are in the Lord's service now: Malia is wife to one of our teachers and Tomasi is studying now at the Bible institute.

The day Yoeli was married he was assigned as a catechist to a distant village. This brought forth a new volley of protest from his father. Luvala Kondi shouted at the missionary, "You brought no son of your own from the foreign land, but now you want to send my son away from me!" Yoeli then was asked to choose whom he wanted to serve. Unequivocally he replied, "I want to serve my God." With one last hateful thrust his father hissed, "Go then to your white man. Let him supply you for this new venture. All that you now have belongs to me." With that he stalked off with the few possessions that had been his son's. Yoeli and his wife set out for the new village with nothing but the clothes they wore on their backs. Neither house nor fields nor Christians nor friends awaited them, but there God built *His* church. The path has not been strewn with roses for this consecrated man.

Study at the Bible institute, in which Yoeli enrolled in 1927, was a new and wonderful experience. It was like a never-ending feast in the Word of God. The days in school were crowned by his father's conversion to Christ. Luvala stopped his smoking and drinking instantaneously and publicly burned his fetishes. It was a wonderful conversion, the beauty of which remained until the day of his death in 1933. At that time his words to his son were, "Be faithful, Son, in the work of God, so that we can be reunited some day; I am going now to my Saviour." How different the death of one who was saved from his fetishes and the death of Mama Pemba who died with them!

After Malata, Yoeli's wife, died the Lord provided another helpmeet for him—Doluka (Dorcas). Characteristically nonconformist in things that matter, he proceeded to set a new standard in his marriage. Buy a wife? Never. Provide for her mother? Always! Before God he could not yield to heathen customs. But his was a difficult path as a result of these decisions, for many of his brethren accused him of seeking only to imitate the white man's customs. When first he took his wife into a session of the conference the brethren informed him that it was not a ladies' meeting! Proudest of Congolese husbands he is when his wife presides as a gracious hostess at the table with visiting Belgian officials or missionaries.

God has surely ordered this righteous man's steps, though often it has seemed that only two were treading the path! The charge Tata Mabengi and missionaries from abroad put before him he cannot forget. It burns within his heart until today—the urge to preach the good news of salvation. ◆ ◆ ◆

A Christian Witness for Red China

"Forced" missionaries for Red China: Secretary General Suwito Kusomowidadgo, of the Foreign Affairs Department, Indonesia, has announced that the Red Chinese government is sending four ships to Djakarta to transport Chinese back to the China mainland. . . . There are many Christian Chinese among those who will be returning to the mainland who were won to Christ during the ministry of Dr. John Sung in Indonesia. This seeming tragedy may also be seen as a splendid opportunity for the witness of the gospel to be felt in Red China. Christians throughout Asia are praying that God will use these Christian deportees to bear witness effectively behind the Bamboo Curtain.

The total population of all the resettlement areas and estates in Hong Kong had increased to 310,342 by the end of 1959, according to the quarterly report of the Commissioner for Resettlement. Of the total population, 91,807 are children under ten.

Central Java closes door to aliens: A spokesman of the Central Java military command announced on January 23 that Central Java has been closed to new alien settlers since December 1, 1959, by a decision of the regional War Administration.

With these restrictions in Central Java, the whole of the island of Java is therewith closed; West Java and recently East Java were closed some weeks ago by their War Administrators. This means that the free flow of missionaries and Christian workers will be greatly handicapped. Even though these restrictions may be meant to be only temporary, it often happens that in due course they become permanent. Christians are urged to stand in faith and prayer against these closing doors in this land which still needs the gospel.—Far East News Service.

Congo

Grisly customs once thought abolished are resurging in the waning light of colonial restraint. Trial by poison is one of these horrors. The one accused must drink the poison cup. The innocent survive, the guilty succumb. Refusal to drink is tantamount to a confession of guilt. Some Christians, under tremendous pressure, have yielded to this heathen trial, and their faith and testimony have suffered accordingly. Pray especially for isolated Christians who are pressed beyond human ability to resist. Only God can sustain them. . . . The typical attitude of the Congolese is that girls belong in the fields, not in school. But how can Christian girls be fitting wives to their educated husbands or fitting mothers to their children if they know nothing but to work the fields? Pray that the relatively few girls in school may become mature believers, adequately trained to serve the Lord in a progressive Congo.

Viet Nam

The Vietnamese government is engaged in an extensive resettlement program under which families are moved from the unproductive areas to sections where there is opportunity for them to earn an adequate living. A number of Christians have been moved into these resettlement areas. As a result of their witnessing, many more have found the Lord. Rev. and Mrs. D. I. Jeffrey and Mr. Thau are visiting these resettlement areas, holding services, selling literature and organizing these believers into churches. Pray for this ministry, as now is the time to take advantage of the exceptional opportunities presented for opening new churches. It is hoped that the missionary conference in May will be able to assign a missionary to full-time ministries in these areas. . . . The Lord is greatly blessing the ministry of Rev. Le-hoang-Phu to the churches (12/30/59 issue). Wherever he goes brokenness and repentance are manifest among believers. Missionaries who have been praying for a long time for the Lord to revive His people in this land believe they are seeing the beginning of a mighty outpouring of the Spirit. Continue to pray with them.

Laos

Instability continues to prevail in Laos. Recently the Christian leader of a Mèo village in Luang Prabang Province was attacked and killed by unknown assailants. Whether or not this murder was the work of rebel forces or bandits taking advantage of the general unrest, or an act of persecution or private vengeance is not known. . . . A caretaker government has been appointed by the king to replace the former cabinet which recently resigned following a constitutional crisis (2/24/60 issue). General elections are to be held April 24. Pray that no Communist gains may be registered at these elections

and that, during this period of relative surface calm, the church and its members may be kept steady and be granted protection and blessing in spite of the widespread underground political activity that is being carried on.

Colombia

Pray for the faculty and students of the Bible institute as they have returned for a new session. There is a shortage of teachers due to delays in the arrival of three missionaries from furlough.

Peru

The Trujillo congregation is looking for a lot to purchase for church construction. They request prayer for divine guidance; suitable property is difficult to obtain. . . . Pray for the annual missionary conference to be held in Lima in late March.

Chile

Pray for Gerardo Peña, the national pastor for eight years in the extensive parish extending from the shore of the Pacific to the Argentine border in the area of 45 degrees south latitude, an isolated field. At least three modest church buildings have been built. A larger church building is urgently needed in the headquarters station of this field, the growing city of Coyhaique. Pray for this pastor and his family as they request a change for the coming year. Pray also for the right man to take his place. . . . Because of lack of personnel, the two short term Bible schools usually held in the far southern district could not be held this year. Pray that the churches will continue an active evangelistic ministry.

China—Hong Kong

Praise God for providing more than half the necessary funds for the new roof-top school, called Shining Light Primary School, which is now open (11/18/59 issue). The remainder of the funds is urgently needed. Praise God, too, for an earnest worker who is doing visitation work, inviting people to attend the new church and school. He is meeting with good success and is much encouraged. Pray that many will come to know the Lord. . . . Two churches have had their first series of teacher training classes for Sunday school workers. There was great enthusiasm resulting in an increased attendance each Sunday (1/27/60 issue). Pray for the Chinese worker and the missionary who are teaching these classes, that God will bless their ministry to all the churches. The audio-visual lending library is ready for use but more materials are needed. Seminary students are helping with translation work, and general interest in the whole program is gaining momentum.

Japan

There is a renewed interest in Bible study among adults and young people. Three- and five-day Bible institutes have been well attended. A five-day series of classes for intensive Bible study is to be opened for young people. Credit will be given for the work covered in anticipation of the next institute. Pray that the Holy Spirit will make the Word to be truth and life.

Philippines

Prayer was requested (see 11/18/59 issue) for the Ebenezer Bible Institute students who lacked funds necessary for registering for the second semester (all students are self-supporting). God wonderfully undertook in nearly every case, providing for their needs from His hidden resources. This is one of the problems that face the students each year, especially the ones from Moslem, Catholic or pagan homes. . . . In January a small group of students went into the mountains some twenty-five miles from Zamboanga to conduct a gospel service in a large logging camp. About two hundred people attended. A sophomore student with the anointing of God upon him preached a simple, passionate message of gospel truth. Nearly one hundred people responded to a straightforward invitation to repent of sin and receive Christ as Lord and Saviour. Pray that these may stand fast, fully experience Christ's saving grace, and go forward in sincere faith and obedience. . . . The Institute closed its year on March 10 and twenty-five seniors became available for full-time ministry. Twenty-nine juniors entered upon fourteen months of supervised ministry, a proving time and an opportunity for a positive spiritual ministry prior to their return to school for the senior year. Pray for both these groups.

Indonesia

Pray that visas will be granted for all newly appointed missionaries. Several visas for other mission groups have been refused recently. Especially needed are visas for Rev. and Mrs. A. J. Mouw and for the schoolteacher, Miss Lorna Munroe, who should be at Bandung by November, 1960, to replace Miss O. M. Donnell who is due for furlough at that time. . . . Pray that all the Bible school students may truly be filled with the Spirit, that they may have a real desire to see the Lord work in the lives of their people.

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Howard M. Beardslee and their three children, Keith, Howard, Jr., and Beth Anne, left for West Africa on March 2. They will live at Farakala in the Sudan—Upper Volta area, and work among the Foulah people.

Rev. and Mrs. Everett C. Eck and three children, Eric, Judith and John, left on March 4 for Colombia. Their oldest son, Frederick, is attending Houghton College. Their daughter Astrid is staying with friends in Dover, N. J., to continue her schooling.

The Ecks, who have served three terms in Chile, will work in the Bible school in Armenia, Colombia.

On Furlough

Rev. and Mrs. D. Myron Voth and children Steven, Richard and Patricia, arrived in New York March 4 from Argentina. They have completed their first term.

The New Generation

To *Rev. and Mrs. P. J. Undheim,* Bloomfield, Mont., a daughter, Rebecca Joy, on February 25.

To *Mr. and Mrs. Russell B. Crosby,* El Paso, Tex., a daughter, Rebecca Mae, on January 7.

To *Mr. and Mrs. Peter Todd,* Webster, Wisc., a son, Kevin Elliott, on February 14.

To *Rev. and Mrs. Lewis Eakin,* Toronto, Ont., Canada, a son, Grant Moody, on January 8.

With the Lord

Rev. Leslie A. Perkins, long-time instructor at the St. Paul Bible College, went to be with the Lord on February 23 in Minneapolis, Minn. He had undergone surgery for cancer last August and was experiencing normal recovery. He had been active in teaching on a part-time basis until just a few days previous to his death.

Mr. Perkins was born in Malone, N. Y., on August 19, 1893, and found the Lord as his personal Saviour at the age of thirteen. He was married in 1916, and the same year the Lord called him into the gospel ministry. Moving to Wessington Springs, S. Dak., he studied for the ministry and was ordained in 1924. He held various pastorates in the Free Methodist Church before joining The Christian and Missionary Alliance when he took the pastorate at Mason City, Ia.

In 1934 he moved to St. Paul to become pastor of the old Paul Rader Tabernacle, later to become the A. B. Simpson Memorial Church. The present church building was erected during his tenure as pastor. Mr. Perkins joined the faculty of the St. Paul Bible College in the fall of 1934 and served in the school continuously until his death with the exception of seven years during which time he served churches in San Diego, Calif., and Duluth, Minn.

Mr. Perkins was an apt teacher, particularly in the field of homiletics. He was chairman of the Bible and Theology Department of the college at the time of his death. He had served as dean of men and dean of education previously. He is survived by his wife, one daughter, Mrs. Harold Carlson, of St. Paul, and five grandchildren.

Funeral services were conducted in the Simpson Memorial Church with Rev. Stanton Richardson delivering the sermon. Rev. Carl Volstad, Dr. George D. Strohm, and Rev. Joseph C. Wenninger assisted in the service. Six men from the faculty served as pallbearers.

Mrs. May Milburn, wife of the late Rev. E. I. Milburn, went to be with the Lord on March 5. She was seventy-five years old. Mrs. Milburn had served faithfully with her husband in several churches in Pennsylvania. She died in the home of her only son, Mr. Paul Milburn, well-known youth leader of Altoona, Pa.

Rev. Leonard R. Memmott, former pastor of the Nutley, N. J., Alliance Church, died of a heart ailment Sunday night, February 21, in the St. Francis Hospital, Trenton, N. J. He was sixty-four. Funeral services were held Tuesday, February 23, in the Alliance Church, Cranford, N. J.

Before entering the ministry Mr. Memmott was a confection manufacturer. In 1943 he accepted the pastorate of the Nutley church where he served for a number of years. He had lived in Trenton for the past eight years. He is survived by his wife and two sons, Rev. James R. Memmott, of Freehold, N. J., and William R., of Trenton.

R. R. Brown Ministers at St. Paul

Dr. R. R. Brown, of Omaha, Nebr., ministered during a week of special services at the St. Paul Bible College, St. Paul, Minn., giving vigorous and practical messages on the cross. In public testimony many students stated that they had been introduced to new light through the speaker's ministry. The week was climaxed by Dr. Brown's message entitled "The Man I Knew," his own account of the life of A. B. Simpson. This service was closed by a call to dedication. There was a unanimous response to the call.

Evangelist F. B. Miller in West

Rev. Frank Bertram Miller, who has been ministering in Findlay, Ohio, will be in the Seattle, Wash., area through the month of June. He will be able to take some engagements in the Northwest during this time (from April 1 on) for a Bible and evangelistic ministry. His address in Seattle is 321 N. 79th St., Seattle 3, Wash., c/o Rev. R. S. Dougherty. Mail addressed to his permanent address in Beulah Beach, Ohio, will be forwarded.

Churches Hold Winter Revival Services

The Community Church of The Christian and Missionary Alliance, Brunswick, Nebr., held a midwinter revival February 14-21. The evangelist was Rev. O. L. Morrow, of The Back-to-the-Bible Broadcast, a program regularly heard from Lincoln, Nebr. Mr. Morrow is an official worker of The Christian and Missionary Alliance.

The pastor, Rev. Edward Masters, states accurately that nearly half the town turned out for the meetings. The average attendance for the nine services was 107; Brunswick's population

Rev. and Mrs. Howard Beardslee and family, Sudan, Africa

is 220. Commenting on the services, Mr. Masters said, "Pastors and laymen were revived and souls saved. The Lord worked in this community."

In Mt. Vernon, Ohio, Evangelist Joe Day, of South Bend, Ind., held special meetings February 7-21 for Rev. Paul E. Gear. Mrs. Day conducted children's services, and during the two-week period twenty boys and girls confessed Christ as their Saviour. In the adult meetings, said Mr. Gear, twenty-four persons responded to Evangelist Day's invitations to meet Christ. Among the twenty-four were two complete families. "None of these," said Mr. Gear, "had ever before answered an altar call. . . . God honored His word."

Rev. H. P. Rankin Finishes Puerto Rican Tour

Rev. H. P. Rankin, a member of the Bureau of Evangelism, returned recently from Puerto Rico where he spent the month of January holding nine three-day meetings. More than 900 people responded to altar calls, 400 of whom professed Christ as Saviour. The others sought help for various spiritual and physical needs.

"There were no Bibles or gifts of any kind given to those who came forward. It was made clear that they were coming to take Christ as Saviour, and that they would be expected to follow Him as He would lead. . . . People were saved and bodies were healed," Mr. Rankin states. A boy with a deformed foot, a woman with a goiter and another lady with a badly swollen arm were healed. In the final meeting, held in the Alliance Church in Arecibo, 169 responded to the altar call.

From Puerto Rico Mr. Rankin went to Orrville, Ohio, for services with Rev. Don C. Swaney. There just under two weeks, he conducted morning devotional services and preached evangelistic messages in the evening. "Nearly a hundred people were prayed with for spiritual and physical needs," Mr. Swaney reported. "The services proved to be a time of spiritual refreshing to the church."

Newly Organized Congregation in Fayetteville, N. C.

The Christian and Missionary Alliance congregation of Fayetteville, N. C., is holding regular services in the chapel of the Jernigan-Warren Funeral Home in this southern city of 125,000. Under the leadership of Rev. Ralph Godwin, who went to Fayetteville last September, the people are planning to build their own church edifice during 1960.

Formally organized on December 27, 1959, the church actually had its beginnings in May, 1956, when Mr. Godwin was pastor of the nearby Allentown church of Lumberton, N. C. Mr. Godwin organized cottage prayer meetings at that time and they were carried on during the subsequent three and a half years. About four months after the meetings were started Mr. Godwin left for Pittsburgh, Pa., where he served as assistant pastor in the Northside Alliance Church. During this time nearby Alliance pastors cared for the work in Fayetteville.

Although busy in the populous Pennsylvania steel city, Mr. Godwin kept the desire to see a church begun in Fayetteville. It was natural, therefore, that when he left Pittsburgh in September, 1959, he returned to the small Alliance nucleus and organized it formally into a church. There were forty-eight charter members. Currently there is an average of seventy-five present in the Sunday school of seven classes, and the church will hold its first missionary convention this month. During February special meetings were held with Rev. Russell Churchill as speaker. One hundred and twenty-eight people were in the congregation for the final service.

Southern Ladies Hold Rallies

The women's missionary prayer fellowships of the South Georgia area met in Savannah, Ga., for their annual rally on Thursday, January 21. The rally was attended by the ladies of six churches and was the largest on record for the area, with ninety-nine present. The

(Continued on page 19)

Rev. and Mrs. Everett C. Eck and family, Colombia

Letters

More About the Tithe

It seems most people, including many Christians, consider their obligations to God the same as telephone bills, etc. This is wrong. We pay those bills because we have to. We should give to God because we want to.

After God gives us a true picture of our unworthiness and His grace and goodness our lives should be a continuous expression of thankfulness. Romans 12:1 should include our pocketbooks. Each dollar we earn represents a part of the life we should present to our Lord. It is not a question of how much I must or even how much I should give; rather how much should I spend on self. First Corinthians 6:20 tells us that we are not our own, we are bought with a price.

We should be systematic about all of our money, especially since it is the Lord's. I know someone who with God's blessing on plenty of hard work and by careful spending over the years has increased his giving from 10 per cent to 60 per cent. It takes much more than money to carry out Christ's Great Commission, but I feel His work suffers because of laziness and careless spending on the part of Christians.

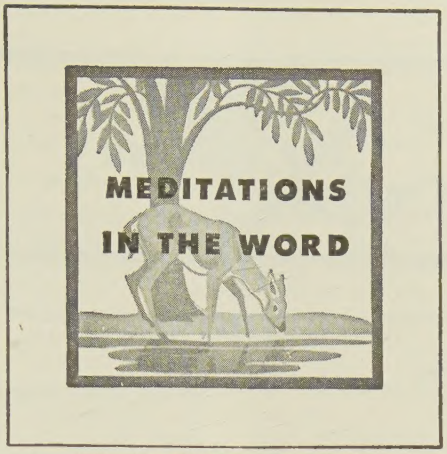
As to where to give, let us put James 1:5 in practice. My conviction is that there is no more reliable group to support than my home church and the missionary program of which we are a part. In the physical realm, we pay for our meal in the restaurant where we eat, not in the one on the other side of town.—*Name withheld by request.*

The Lord came to set us free (Gal. 5:1); the devil seeks to make us slaves—if not of sin, then of that which is good.

It seems so right to think that we have to do something, but that is only slavery. We must look to Jesus and as we behold Him the love of God flows into our hearts. The love of God works in us what the law cannot do. True obedience is of love; likewise true giving is of love. The amount and place only the Spirit can reveal.—Arthur Mumm, *Adel, Iowa.*

The Scripture says, "As many as are led by the Spirit of God, they are the sons of God." If the Spirit can lead a sinner to repentance, and He does; or if He can speak to an individual to go to the mission field, and He does, and in many other ways lead those who are His, I am sure He can and will direct the giving of money where it is most needed. I am not against giving it to the church or the pastor, but I do feel if we take it there when the Lord needs it elsewhere we are out of the will of God. —Mrs. Willard Jury, *Lecontes Mills, Pa.*

A gift subscription to The Alliance Witness *could mean new spiritual horizons for a friend. Send one today!*



Edited by EDITH M. BEYERLE

Sunday

1 JOHN 4:7-16 (verse 8b).

Mr. Spurgeon used to tell about a weather vane which had the text "God is love" inscribed above it. When the old miller was asked why he put the text on the top he said that it might speak to the people at all points of the compass and say to them, "God is love, whichever way the wind blows." So faith in God's wisdom counts upon His goodness and faithfulness in the face of all conditions and in spite of all hindrances.—A. B. SIMPSON.

Monday

LUKE 9:18-26 (verse 23).

Little can be said of your truly abandoned ones who are wholly lost and dead to self. No one sees or knows them; their dwelling is hidden, and none can tell what are their pleasures or the delights in which they rest at noon. Being thus unknown, they are often, yea, almost always, persecuted by men, even by the best and most holy; in which they rejoice and are exceeding glad, as it manifests in them the life of their beloved Saviour.—JOHN OF ST. SAMPSON.

Tuesday

JOSHUA 1:1-9 (verse 3).

You will never possess any more of Christ than you claim as your own. You do not gain God's blessing by storing away books full of notes. You must take God's truth into your very soul and feast upon it. What good will abundance of food or water or money do you if it is unclaimed and unused? . . . You cannot pass through the riches of God except by the study of this blessed Book and constantly dealing with God in prayer.—H. W. WEBB-PEPLOE.

Wednesday

REVELATION 22:1-7 (verse 4a).

Oh, heaven without my Saviour
Would be no heaven to me;
Dim were the walls of jasper—
Rayless the crystal sea.
He gilds earth's darkest valleys
With light and joy and peace;
What then must be the radiance
When night and death shall cease?

—HELEN L. PARMLEE.

Thursday

2 CORINTHIANS 6:11-18 (verse 16).

God is an accommodation to human weakness. When He would teach truth He must needs set it in the form of fact. When He would show Himself it must be through the tabernacle of our own flesh. When He would reveal heaven He must illustrate His meaning by the fragments of light and beauty which are scattered on the higher side of our own inferior world. Everywhere, could we but see it, He has set up a ladder by which we may reach the skies.—JOSEPH PARKER.

Friday

ISAIAH 49:14-26 (verse 18a).

In spite of all God had done for His people Israel, when adversity came they were convinced in their own hearts that God had forgotten them. His questions and answers proved the contrary. The trouble was that Israel didn't look in the right direction to discover their blessings. Immediate and apparent circumstances blinded their eyes to what God was really doing in their behalf. Human nature has not changed and often when one feels utterly forsaken of God, if he but lifted up his spiritual eyes he would see how wonderfully God is working out His purposes for him.—PAMEII.

Saturday

PSALM 55:1-13 (verse 12).

The true cross-carrier has no eye for the drama and the glory being enacted through him. But sometimes God takes us behind the scenes and lets us see, as in the case of Charlie Andrews' father. A trusted friend had absconded with most of the family's money. At prayers that night the father read from the psalms: "For it was not an enemy that reproached me; . . . but it was . . . mine acquaintance." Then he closed the Book, refusing to read the curse that followed, and prayed for the wrongdoer with his whole heart.—SELECTED.

Sunday

EXODUS 30:1-10 (verse 7).

What He asks from us is worship. He does not want our service any more than our gold unless we first give Him ourselves. The homage He claims is the devotion of our hearts, and there is no finer figure of true worship than the burning frankincense, all the strength and sweetness of our being on fire with love to God and poured out as an offering of devotion. In the highest sense, every consecrated spirit is a sanctuary with its altar of incense and its Holy of Holies.—A. B. SIMPSON.

Monday

JOHN 8:12-29 (verse 29b).

Our Lord's blessedness, amid all His labors and burdens and sorrows, arose out of this, that His motives in all that He did were good. His eye was single, and therefore His whole body was full of light. He pleased not Himself. He pursued not His own ends. He had all His motives outside Himself, and above Himself. . . . He worked for praise, and for approval, and for reward indeed—but it was never the praise or the approval or the reward of men, but always of His Father.—ALEXANDER WHYTE.

Tuesday

PSALM 103:10-22 (verse 12).

God's deliverances are not of the tether or detaining sort. When He delivers a man from bondage, the freedom that man enjoys is so complete that the only way in which the psalmist can express it is by likening the remoteness of the new liberty from the old chains to the illimitable distance between east and west. . . . That ought to be deliverance enough for any man.—PHILIP E. HOWARD.

Wednesday

HEBREWS 13:1-14 (verse 5b).

Oh! precious child, I'm still unchanged,
My rest is always near.
Just lean on Me and lean so hard
You'll find there's naught to fear.
I'll never fail thee, nor forsake,
My arms are strong to bear,
The time is short, so very short
Until I shall appear.

—GRACE T. TROY.

Thursday

JOB 22:22-30 (verse 29b).

God protects the humble and delivers him; He loves the humble and comforts him; He inclines His ear to the humble; He bestows great grace upon the humble, and after his humiliation He raises him to glory. He reveals His secrets to the humble, and sweetly attracts and calls him to Himself. A humble man when he has to endure confusion of face still remains fairly in peace, because he rests on God—not on the world.—THOMAS À KEMPIS.

Friday

ACTS 27:27-44 (verse 29).

This shipload of passengers in the long ago are not the only people who fear running into the rocks. The circumstances of life cause even believers to entertain this common fear. But the believer, if wise, will let out four anchors also: the anchors of faith, hope, prayer and praise. Without the steadying influence of these principles of Christian character the formidable-looking "rocks" may prove to be *real* wrecking rocks. God is good to give us these spiritual anchors, and we are wise if we appropriate them.—PAMEII.

Saturday

ROMANS 13 (verse 11b).

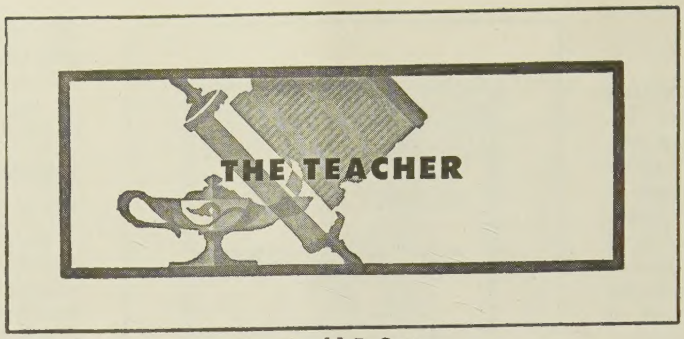
As a child upon a perilous way clings to its mother, so do we cling closely to Him. . . . With calm longing our glance rests upon the blessed home which lies before us, and life appears peaceful and death sweet. The thorns of our pilgrim-path no longer wound us, and the entrance to the Father's house is no more narrow and fearful. The waste blooms into a garden of the Lord, and the dark valley becomes a light, lovely path. With refreshing peace within, praising God with heart and mouth, we walk joyfully toward Home.—MÜLLER.

March 27, 1960

LESSON TEXT—
Acts 28:16-24, 30, 31

GOLDEN TEXT—
Romans 8:37

DEVOTIONAL READING—
Philippians 1:12-21



April 3, 1960

LESSON TEXT—
Matthew 5:1, 2, 17-20; 9:14-17

GOLDEN TEXT—
Matthew 4:23

DEVOTIONAL READING—
Psalm 119:33-50

By Harold J. Sutton

A Witness in Chains

At the seaport town of Puteoli Paul was greeted by local believers. Believers from Rome met him about forty miles from the city. A third delegation met him later.

I. THE WORKER'S COMFORT (Acts 28:15).

There is no record that the believers in Jerusalem ever attempted to encourage Paul during the visits he made there. Devotion and concern expressed by the Gentile believers in Rome warmed the heart of the aged warrior. "We found brethren, and were desired to tarry with them . . . when the brethren heard . . . they came to meet us" (vv. 14, 15). Here was a token from the Master. The cloud was rifted and the step was lighter. Here were fellow believers and partakers of "the grace." He thanked God. Such is the value of Christian comfort. No mention of gifts or speeches is made. He was poor and despised—but they came to meet him. He was a prisoner in chains—but they came to meet him. He could do nothing to repay them—but they came to meet him, a distance of thirty-five to forty miles, and on foot. We, too, may be "sons of consolation."

II. THE WORKER'S COURAGE (Acts 28:16-24).

Paul was in Rome, a prisoner in chains. At a called meeting of the leading Jews of the city he explained his presence and at a second meeting he set forth the Messiahship of Christ. His hearers were cautious lest they involve themselves in any breach of the peace. "Some believed . . . and some believed not." The apostle's quotation from Isaiah 6:9 and 10 had significance then as it does now. Hearing and seeing are in this connection moral and not physical. Hearing demands understanding and seeing requires sympathy. The eye and ear of faith are not perceptive because the response of faith would interfere with the unbeliever's way of life.

III. THE WORKER'S CONSTANCY (Acts 28:30, 31).

The apostle's witness to his countrymen was but the beginning of his prison ministry. (1) *Preaching.* He proclaimed the good news. Some six or eight soldiers of the Roman guard would be with the prisoner every twenty-four hours. Any one of them might be transferred to any part of the world at any time. It is unthinkable that Paul would miss this opportunity to tell of his Lord. (2) *Teaching.* Many friends would seek his door. These found the inspiration of the apostle's wealth. They came bringing news of the churches; they left with tidings of comfort and instruction. The letters to the Philippians, the Colossians, the Ephesians and to Philemon were written during this period.

Are there lessons for us here? Has this record of the first century a word of wisdom for this century? Paul's chain was his chance. How often we explain our failure to make full proof of our opportunity by saying that circumstances prevented us. Paul tells us (Phil. 1:12) that the things which happened to him furthered the gospel. Captivity, prison, fetters: all these actually accelerated the cause he espoused. Someone has called this the fine art of "harnessing our handicaps." The closed door shuts out, most assuredly. But within the prison there may come a richness of beauty and a vastness of blessing that the "without" experience could never know.

Jesus, the Master Teacher

Here begins the Manifesto of the King. The imperative of righteousness is one of being, not doing.

I. PRECEPT (Matt. 5:17-19).

Law and prophets represent the authority and principles of the Old Testament. These will stand as long as heaven remains and earth abides (vv. 17, 18).

In verse 20 the conflict begins. The "scribes and Pharisees": (1) *Say and do not;* (2) *bind and bear not;* (3) *do to be seen;* (4) *seek prominence.* Such "righteousness" has no concern for the righteousness our Lord came to fulfill (v. 17). The latter is within reach of all; we can be what we ought.

II. PRINCIPLE (Matt. 5:20).

(1) *Scribe-and-Pharisee righteousness meant* (a) church membership (Matt. 23:2); (b) possession of Scriptures (Rom. 3:2; 9:4, 5); (c) tithing (Luke 11:42); (d) prayer (Matt. 23: 14); (e) fasting (Luke 18:12); (f) morality (Luke 18:11); (g) separateness in dress (Matt. 23:5). (2) *There was* (a) form without essence. The container is necessary to the content but the container may exist quite apart from the content. So may the form exist without the essence. (b) Letter without spirit. The shell of correctness housed the kernel of corruption. The religion of profession covered the carnality of practice. Movement and motive did not correspond. (c) Service without sacrifice. Scripture abounds to show that there was much of these. There was no cost in the doing. Since the service represented gratuities that could be spared it was rejected. (3) *Theirs was* (a) the *form;* ours must be the *essence.* To stop with the form is to stop too soon. We speak of "the means of grace." Are they really means of grace to us? Obligation. Soulishness. Respectability. But grace is the divine influence in the heart which is reflected in the life. Unless "the means of grace" does something *in, to, for* and *with* me, it is form without essence. (b) The letter; ours must be the spirit. One may perform the *orders* of God and not obey the will of God. The "letter" respects; the "spirit" receives. The "letter" endures; the "spirit" enjoys. The "letter" does; the "spirit" delights. (c) The service; ours must be the sacrifice. To do what one is told is good. To do beyond what one is told is better. The things one can spare carry no blood. Tithe and missionary pledge may be but religious insurance against reversal of fortune. Where there is sacrifice in the giver there is spiritual power in the gift.

III. PARABLE (Matt. 9:14-17).

The complaint was "Thy disciples fast not" (v. 14). Small persons raise small questions. Our Lord explained that "they cannot fast" (Mark 2:19) for the reason that it was neither the time nor the occasion for fasting. The "children of the bridechamber" were with the "bridegroom." Fasting is a matter of spirit and need, not of rite and ceremony. If ritual is to correspond to reality fasting would be unseemly at a wedding feast. New garments and new wineskins were to be the new order of the new day. Truth is self-accommodating and the new order would need new forms of expression. Time will cure and wine will age; antiquity will return. Here is caution to those who unreasonably cling to the old and to those who hasten to change everything.

THE ALLIANCE FAMILY

(Continued from page 16)

speakers were Mrs. W. C. Newbern, Hong Kong, and Mrs. George Breaden, of Lebanon.

On February 11 the ladies of the Gulf Coast area met in the Alliance Church of Tampa, Fla. The host church entertained 125 ladies on this occasion. The speaker for the day was Mrs. Thomas Bozeman, of New Guinea. Five other missionary ladies were on hand to participate in the day's service.

Buffalo Pastor Goes to Texas

Rev. Charles Droppa, twenty-one and a half years a pastor in the Northeastern District, resigned his Buffalo, N. Y., charge after nine years of ministry and accepted the pastorate of The Christian and Missionary Alliance church in Longview, Tex. While in the Northeastern District, Mr. Droppa directed the building of a church in Endicott, and another in Buffalo, both in New York.

A fast growing community of 40,000, Longview is expected to double its population in the next decade. The congregation of the Alliance church is considered young, with 75 per cent of its membership under forty-five years of age. Mr. Droppa writes: "A great potential exists in Longview and the Southwest, hardly touched by the message of The Christian and Missionary Alliance."

Free Tract Available

Through the interest of a reader of THE ALLIANCE WITNESS and the courtesy of the American Tract Society, the message, "The Revelation of Jesus Christ," by Rev. O. O. Motsenbocker, has been made available in an attractive tract. Readers who would like these for distribution may write to THE ALLIANCE WITNESS, 260 West 44th St., New York 36, N. Y. There is no charge.

A Lost Bible

A beautiful, comparatively new Oxford Bible containing sermon notes, the date of the owner's conversion and infilling of the Spirit and his ordination and other pertinent data was left in a dormitory room at the University of Buffalo during the conference of the Northeastern District or during the General Council last year. Rev. Charles Droppa, then pastor in Buffalo, would gladly have sent the Bible to the owner —except that there was no name.

If the owner will write to Rev. Louis J. Isch, Sr., 259 Main St., Johnson City, N. Y., he will receive the Bible.

Your Old Books Can Serve

Rev. and Mrs. Leigh Irish, Israel, write that they would be happy to receive worthwhile books on any subject for use in reading rooms where contact is made with the people. One is in Jerusalem and a second one in Beersheba.

Packages of *two books*, marked *"Gift"* and *"Printed Matter,"* are received without duty. The printed matter rate for foreign mail is 4 cents for the first 2 ounces, and 2 cents for every 2 ounces thereafter up to 7 pounds. Packages should not be sealed.

Address the packages to Rev. Leigh Irish, P. O. Box 50, Jerusalem, Israel.

Christian Teachers Wanted

The Mountain Lake Bible School, a Christian day school with classes from kindergarten through the sixth grade, has need of a superintendent and some teachers for the next school year. Those interested may contact Mr. Harold B. Warkentin, Mountain Lake Bible School, Mountain Lake, Minn., giving qualifications and other data.

Dr. Tingley Holds Meetings in Gates, N. Y.

Dr. Glenn Tingley recently held meetings with Rev. Edward G. Murray, pastor of The Christian and Missionary Alliance church of Gates, N. Y. The special services were held from February 21-28 during the worst snowfall of the year in Northwestern New York. "But the people believed God would work in spite of the weather," said Pastor Murray, "and that is exactly what He did."

Throughout the week Mrs. Irene Wilder, of Birmingham, Ala., conducted prayer meetings each morning and afternoon. "During those meetings," reported Mr. Murray, "many were dealt with by the Lord about things that displeased Him." The prayer meetings have continued, added the pastor, and there has come to the church a new life.

On the final Sunday Dr. Tingley spoke during the Sunday school hour, and upon invitation at the close of the message six people retired to an inquiry room to seek Christ as Saviour. A total of thirteen people professed salvation as a result of the week of meetings, according to Mr. Murray.

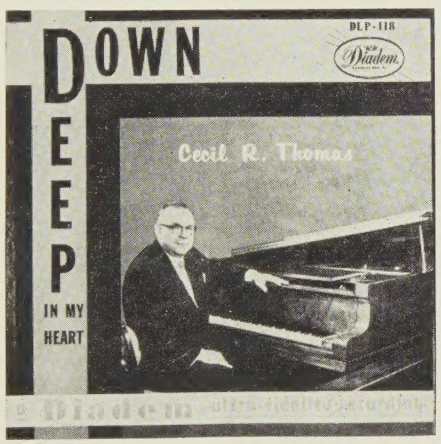
Houston Church Completes Improvement Program

The Christian and Missionary Alliance Church of Houston, Tex., recently completed an improvement program begun soon after the arrival of their present pastor, Dr. George A. Aitcheson, who moved to the Texas city last October.

According to church secretary Benjamin Bungdorff, nearly the entire interior of the sanctuary was refurnished. Mr. Bungdorff further reported an increase in church attendance and indicated that the congregation is considering the purchase of property adjacent to the present church to care for further expansion.

W. G. Weston Holds Services in Richmond Church

Rev. W. G. Weston, patriarch of Alliance evangelists, was the speaker at the winter revival services held in the Southside Alliance Church of Richmond, Va., February 14-21. Beginning his services during an eight-inch snowfall in the southern city, Mr. Weston preached the first night to a "discouragingly small" congregation, according to the pastor, Rev. R. Kenneth Richardson. At the closing service, however, the church was filled to capacity as the Pennsylvania-born former lumber dealer told the story of his healing, conversion and call to the ministry.



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The great spiritual movement in the Ilaga Valley in New Guinea has spread to the Grand Valley of the Baliem. Great risks are involved.

Crisis at Pyramid Mountain

ABOUT 90 per cent (over 2,000) of the people in the Pyramid area in the Baliem Valley burned their fetishes on February 14 and 15. The electrifying news, carried by cable, highlighted the World Missions in Review program in New York City's Carnegie Hall. It is right that we rejoice but it is also imperative that we apply ourselves to prayer. The situation is charged with peril.

- The new believers know but a little of the truth and are not yet well enough established to discern false teaching.

- Weird stories are being circulated by certain natives who pose as preachers. They exploit the eager desire of the people in neighboring areas to hear the gospel.

- The entire Baliem Valley is becoming a battlefield with forces of darkness working feverishly to turn the truth of the gospel into superstitious lies. Caught off guard, the enemy moved too late in the Ilaga Valley. There the "witness schools" already are rapidly closing the ignorance gap among the thousands who have professed faith in Christ. (See THE ALLIANCE WITNESS, February 24.)

- To prevent the same movement toward God in the Baliem Valley satanic strategy aims to counterfeit the gospel. Among a people who are no longer apathetic this is the "gospel" that is being spread: "Larson [Rev. Gordon Larson] is on the same level as Jesus. When he arrives he will bring back the spirits of pigs lost in a recent epidemic. . . . He will lift hunks of salt from the ground. . . . All who believe will receive new skin and their youth will return. They will never die."

Is it better to postpone the fetish burning until inquirers can be carefully instructed? Worldly wisdom would say so. But confident that the movement is of God our missionaries are proceeding as their colleagues in the Ilaga did.

But they depend on you to pray. This means praying with fasting and wrestling under the burden of intercession in the Spirit. In the authority of the risen Christ bind the strong man. Through the efficacy of the blood of the Lamb liberate these captives and thwart Satan's perversion of the gospel.

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